



In the name of Allah: the Compassionate, the Merciful

سورة إبراهيم

IBRAHIM

Name

The Surah takes its name from v. 35 in which mention has been made of Prophet *Ibrahim* (Abraham). But it does not mean that it contains the life story of Prophet Abraham. The name is merely a symbol lid the names of many other surahs, i. e., the Surah in which Abraham's mention has been made.

Period of Revelation

It appears from the tone of the Surah that it belongs to that group of the Surahs which were revealed during the last stage of the Makkan period. For instance, v. 13 ("The disbelievers warned their Messengers, 'you shall have to return to our community or we will assuredly expel you from our land'") clearly indicates that the persecution of the Muslims was at its worst at the time of the revelation of this Surah, and the people of Makkah were bent on expelling the Believers from there like the disbelievers of the former Prophets. That is why in v. 14 they have been warned, "We will destroy these evil doers," and the Believers have been comforted as were the believers before them, "and after them settle you in the land" Likewise the stern warning contained in the concluding portion (vv. 43-52 also confirms that the Surah relates to the last stage of the Makkan Period.

Central Theme and Purpose

This Surah is an admonition and a warning to the disbelievers who were rejecting the Message of the Holy Prophet and devising cunning schemes to defeat his Mission. But warning, reproof, censure and reproach dominate admonition. This is because a good deal of admonition had already been made in the preceding Surahs, but in spite of this their obduracy, enmity, antagonism, mischief, persecution etc. had rather increased.

الرَّ َكِتَابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

Which We have revealed	أَنْزَلْنَاهُ	(this is) a Book	كِتَابٌ	Alif-Ram-Ra	الرَّ َكِتَابُ
Mankind	النَّاسِ	In order that you bring out	لِتُخْرِجَ	Unto you (O Muhammad)	إِلَيْكَ
Into	إِلَى	Darknesses (of disbelief)	الظُّلُمَاتِ	From	مِنْ
(of) their Lord	رَبِّهِمْ	By leave	بِإِذْنِ	Light (of belief)	النُّورِ
(of) the All-Mighty	الْعَزِيزِ	The Path	صِرَاطِ	To	إِلَى
				The Praise-Worthy	الْحَمِيدِ

Translit	'Alif-Lām-Rā Kitābun 'Anzalnāhu 'Ilayka Litukhrija An-Nāsa Mina Aẓ-Ẓulumāti 'Ilā An-Nūr Bi'idhni Rabbihim 'Ilā Ẓirāṭi Al-'Azīzi Al-Ĥamīdi				
AhmedAli	یہ ایک کتاب ہے ہم نے اسے تیری طرف نازل کیا ہے تاکہ تو لوگوں کو ان کے رب کے علم سے اندھیروں سے روشنی کی طرف غالب معرفت کیے ہوئے راستہ کی طرف نکالے				
Jalandhry	اللہ۔ (یہ) ایک (پرنور) کتاب (ہے) اس کو ہم نے تم پر اس لیے نازل کیا ہے کہ لوگوں کو اندھیرے سے نکال کر روشنی کی طرف لے جاؤ (یعنی) ان کے پروردگار کے علم سے غالب اور قابل تعریف (خدا) کے رستے کی طرف				
YusufAli	Alif Lam Ra. A Book which We have revealed unto thee in order that thou mightest lead mankind out of the depths of darkness into light— by the leave of their Lord— to the Way of (Him) Exalted in Power, Worthy of all Praise!				
M.Khan	Alif-Lām-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.				
Pickthal	Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,				
Shakir	Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,				

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾

To Him (belongs)	لَهُ	Who	الَّذِي	Allah	اللَّهُ
The heavens	السَّمَاوَاتِ	(is) in	فِي	All that	مَا
The earth	الْأَرْضِ ۖ	(is) in	فِي	And all that	وَمَا
From	مِنْ	To the disbelievers	لِلْكَافِرِينَ	And woe	وَوَيْلٌ

The Holy Quran

Abraham

Sura # 14 – 52 Verses - Makkah

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		A severe	شَدِيدٌ	Torment	عَذَابٍ
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Translit	<i>Allāhi Al-Ladhī Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa Waylun Lilkāfirīna Min `Adhābin Shadīdin</i>
AhmedAli	یعنی اللہ جس کے لیے ہے جو کچھ آسمانوں اور زمین میں ہے اور کافروں پر افوس کہ انہیں سخت عذاب ہونا ہے
Jalandhry	وہ خدا کہ جو کچھ آسمانوں اور زمین میں ہے سب اسی کا ہے۔ اور کافروں کے لیے عذاب سخت (کی وجہ) سے خرابی ہے
YusufAli	Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible Penalty (their Unfaith will bring them)!—
M.Khan	Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.
Pickthal	Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom;
Shakir	(Of) Allah, Whose is whatever is in the heavens and whatever Is in the earth; and woe to the unbelievers on account of the severe chastisement,

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ
فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

The life	الْحَيَاةَ	Who prefer	يَسْتَحِبُّونَ	Those	الَّذِينَ
The Hereafter	الْآخِرَةِ	To	عَلَى	Worldly	الدُّنْيَا
The Path	سَبِيلِ	From	عَنْ	And hinder (men)	وَيَصُدُّونَ
Crookedness	عِوَجًا ۖ	And seek therein	وَيَبْغُونَهَا	(of) Allah	اللَّهُ
far	بَعِيدٍ	Straying	ضَلَالٍ	They	أُولَٰئِكَ

Translit	<i>Al-Ladhīna Yastahibbūna Al-Ĥayāata Ad-Dunyā `Alā Al-'Ākhirati Wa Yaşuddūna `An SabīliAllāhi Wa Yabghūnahā `Iwajāan 'Ūlā'ika Fī Ḍalālin Ba`īdin</i>
AhmedAli	فِي
Jalandhry	جو آخرت کی نسبت دنیا کو پسند کرتے اور (لوگوں کو) خدا کے رستے سے روکتے اور اس میں کجی پاتے ہیں۔ یہ لوگ پرلے سرے کی گمراہی میں ہیں
YusufAli	Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek to make it crooked: they are astray by a long distance.
M.Khan	Those who prefer the life of this world to of the Hereafter, and hinder (men) from the Path of Allāh (i.e. Islām) and seek crookedness therein - they are far astray.
Pickthal	Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.
Shakir	(To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿4﴾

Any	مِنْ	We sent	أَرْسَلْنَا	And not	وَمَا
With the language	بِلِسَانٍ	Except	إِلَّا	Messenger	رَّسُولٍ
For them	لَهُمْ ۖ	In order that he might make (the Message) clear	لِيُبَيِّنَ	(of) his people	قَوْمِهِ
Whom	مَنْ	Allah	اللَّهُ	Then misleads	فَيُضِلُّ
Whom	مَنْ	And guides	وَيَهْدِي	He wills	يَشَاءُ
(is) the All-Mighty	الْعَزِيزُ	And He	وَهُوَ	He wills	يَشَاءُ ۚ
				The All-Wise	الْحَكِيمُ

Translit	Wa Mā 'Arsalnā Min Rasūlin 'Illā Bilisāni Qawmihi Liyubayyina Lahum Fayuḍillu Allāhu ManYashā'u Wa Yahdī Man Yashā'u Wa Huwa Al-'Azīzu Al-Ḥakīmu				
AhmedAli	اور ہم نے ہر پیغمبر کو اس کی قوم کی زبان میں پیغمبر بنا کر بھیجا ہے تاکہ انہیں سمجھا سکے پھر اللہ جے چاہتا ہے گمراہ کرتا ہے اور جے چاہتا ہے ہدایت دیتا ہے اور وہ غالب حکمت والا ہے				
Jalandhry	اور ہم نے کوئی پیغمبر نہیں بھیجا مگر اپنی قوم کی زبان بولتا تھا تاکہ انہیں (احکام خدا) کھول کھول کر بتا دے۔ پھر خدا جے چاہتا ہے گمراہ کرتا ہے اور جے چاہتا ہے ہدایت دیتا ہے اور وہ غالب (اور) حکمت والا ہے				
YusufAli	We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves stray those whom He pleases and guides whom He pleases: and He is Exalted in power, Full of Wisdom.				
M.Khan	And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.				
Pickthal	And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.				
Shakir	And We did not send any messenger but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.				

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿5﴾

Moses	مُوسَىٰ	We sent	أَرْسَلْنَا	And indeed	وَلَقَدْ
Bring out	أَخْرِجْ	(saying) that	أَنْ	With Our Signs	بِآيَاتِنَا

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Darknesses	الظُّلُمَاتِ	From	مِنْ	Your people	قَوْمَكَ
And make them remember	وَذَكِّرْهُمْ	Light	النُّورِ	Into	إِلَى
Tryly	إِنَّ	(of) Allah	اللَّهِ	The days	بِأَيَّامٍ
For every	لِكُلِّ	(are) signs	لَايَاتٍ	Therein	فِي ذَلِكَ
		Thankful (person)	شَكُورٍ	Patient	صَبَّارٍ

Translit	Wa Laqad 'Arsalnā Mūsā Bi'āyātīnā 'An 'Akhrij Qawmaka Mina Aẓ-Ẓulumāti 'Ilā An-Nūri WaDhakkirhum Bi'ayyāmi Allāhi 'Inna Fī Dhālika La'āyātīn Likulli Ṣabbārin Shakūrīn				
AhmedAli	اور البتہ تحقیق ہم نے موسیٰ کو اپنی نشانیاں دے کر بھیجا تھا کہ اپنی قوم کو اندھیروں سے روشنی کی طرف نکال اور انہیں اللہ کے یاد دلا بے شک اس میں ہر ایک صبر شکر کرنے والے کے لیے بڑی نشانیاں ہیں				
Jalandhry	اور ہم نے موسیٰ کو اپنی نشانیاں دے کر بھیجا کہ اپنی قوم کو تاریکی سے نکال کر روشنی میں لے جاؤ۔ اور ان کو خدا کے دن یاد دلاؤ اس میں ان لوگوں کے لیے جو صابر و شاکر ہیں (قدرت خدا کی) نشانیاں ہیں				
YusufAli	We sent Moses with Our Signs (and the command) "Bring out thy people from the depths of darkness into light, and teach them of the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant— grateful and appreciative.				
M.Khan	And indeed We sent Mūsa (Moses) with Our Ayāt (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the annals of Allāh. Truly, therein are Ayat (evidences, proofs and signs) for every patient, thankful (person)."				
Pickthal	We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).				
Shakir	And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.				

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدَّبْحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

Moses	مُوسَىٰ	Said	قَالَ	And (remember) when	وَإِذْ
Favour	نِعْمَةً	Call to mind	اذْكُرُوا	To his people	لِقَوْمِهِ
When	إِذْ	To you	عَلَيْكُمْ	Allah's	اللَّهُ
People	آلِ	From	مِنْ	He delivered you	أَنْجَاكُمْ
With horrible	سُوءَ	Who were afflicting you	يَسُومُونَكُمْ	Pharaoh's	فِرْعَوْنَ
Your sons	أَبْنَاءَكُمْ	And were slaughtering	وَيَدَّبْحُونَ	Torment	الْعَذَابِ
And in	وَفِي	Your women	نِسَاءَكُمْ ۚ	And letting alive	وَيَسْتَحْيُونَ

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From	مِنْ	Trial	بَلَاءٌ	It (was)	وَفِي
		A tremendous	عَظِيمٌ	Your Lord	رَبِّكُمْ

Translit	Wa 'Idh Qāla Mūsā Liqawmihi Adhkurū Ni`mata Allāhi `Alaykum 'Idh 'Anjākum Min 'Āli Fir`awna Yasūmūnakum Sū'a Al-`Adhābi Wa Yudhabbiḥūna 'Abnā'akum Wa Yastahyūna Nisā'akum Wa Fī Dhālikum Balā'un Min Rabbikum `Aẓīmun
AhmedAli	اور جب موسیٰ نے اپنی قوم سے کہا اللہ کا احسان اپنے اوپر یاد کرو جب تمہیں فرعون کی قوم سے بھڑایا وہ تمہیں برا عذاب پہنچاتے تھے اور تمہارے بیٹوں کو ذبح کرتے تھے اور تمہاری عورتوں کو زندہ رکھتے تھے اور اسمیں تمہارے رب کی طرف سے بڑی آزمائش تھی
Jalandhry	اور جب موسیٰ نے اپنی قوم سے کہا کہ خدا نے جو تم پر مہربانیاں کی ہیں ان کو یاد کرو جب کہ تم کو فرعون کی قوم (کے ہاتھ) سے مخلصی دی وہ لوگ تمہیں برے عذاب دیتے تھے اور تمہارے بیٹوں کو مار ڈالتے تھے اور عورت ذات یعنی تمہاری لڑکیوں کو زندہ رہنے دیتے تھے اور اس میں تمہارے پروردگار کی طرف سے بڑی (سخت) آزمائش تھی
YusufAli	Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your womenfolk live: therein was a tremendous trial from your Lord."
M.Khan	And (remember) when Mūsā (Moses) said to his people: "Call to mind Allāh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord."
Pickthal	And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.
Shakir	And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

Your Lord	رَبُّكُمْ	Proclaimed	تَأَذَّنَ	And (remember) when	وَإِذْ
I will give you more (of My Blessings)	لَأَزِيدَنَّكُمْ ۖ	You give thanks	شَكَرْتُمْ	If	لَئِنْ
Verily	إِنَّ	You are thankless (i.e. disbelievers)	كَفَرْتُمْ	But if	وَلَئِنْ
		(is) indeed Severe	لَشَدِيدٌ	My Punishment	عَذَابِي

Translit	Wa 'Idh Ta'adhdhana Rabbukum La'in Shakartum La'azīdannakum Wa La'in Kafartum 'Inna `Adhābī Lashadīdun
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AhmedAli	اور جب تمہارے رب نے سنا دیا تھا کہ البتہ اگر تم شکر گزاری کرو گے تو اور زیادہ دوں گا اور اگر ناشکری کرو گے تو میرا عذاب بھی سخت ہے
Jalandhry	اور جب تمہارے پروردگار نے (تم کو) آگاہ کیا کہ اگر شکر کرو گے تو میں تمہیں زیادہ دوں گا اور اگر ناشکری کرو گے تو (یاد رکھو کہ) میرا عذاب بھی سخت ہے
YusufAli	And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly My punishment is terrible indeed."
M.Khan	And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."
Pickthal	And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.
Shakir	And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

If	إِنْ	Moses	مُوسَىٰ	And said	وَقَالَ
And all	وَمَنْ	You	أَنْتُمْ	You disbelieve	تَكْفُرُوا
Together	جَمِيعًا	Earth	الْأَرْضِ	On	فِي
(is) All-Rich (Free of all wants)	لَغَنِيٌّ	Allah	اللَّهُ	Then verily	فَإِنَّ
				Praise-Worthy	حَمِيدٌ

Translit	Wa Qāla Mūsá 'In Takfurū 'Antum Wa Man Fī Al-'Arđi Jamī'āan Fa'inna Allāha Laghanīyun Ḥamīdun
AhmedAli	اور موسیٰ نے کہا اگر تم اور جو لوگ زمین میں ہیں سارے کفر کرو گے تو اہل ہ بے پروا تعریف کیا ہوا ہے
Jalandhry	اور موسیٰ نے (صاف صاف) کہہ دیا کہ اگر تم اور جتنے اور جتنے لوگ زمین میں ہیں سب کے سب ناشکری کرو تو خدا بھی بے نیاز (اور) قابل تعریف ہے
YusufAli	And Moses said: "If ye show ingratitude, ye and all on earth together--yet is Allah Free of all wants Worthy of all praise."
M.Khan	And Mûsa (Moses) said: "If you disbelieve, you and all on earth together, then verily! Allâh is Rich (Free of all needs), Owner of all Praise."
Pickthal	And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.
Shakir	And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ ۚ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

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The news	نَبَأُ	Come to you	يَأْتِكُمْ	Has not	أَلَمْ
The people	قَوْمُ	Before you	مِنْ قَبْلِكُمْ	(of) those	الَّذِينَ
And Thamud	وَتَمُودَ ۚ	And Ad	وَعَادٍ	(of) Noah	نُوحٍ
None	لَا	After them	مِنْ بَعْدِهِمْ	And those	وَالَّذِينَ
Allah	اللَّهُ ۚ	But	إِلَّا	Knows them	يَعْلَمُهُمْ
With clear proofs	بِالْبَيِّنَاتِ	Their Messengers	رُسُلَهُمْ	Came to them	جَاءَتْهُمْ
In	فِي	Their hands	أَيْدِيَهُمْ	But they put	فَرَدُّوا
Verily	إِنَّا	And said	وَقَالُوا	Their mouths (biting them from anger)	أَفْوَاهِهِمْ
You have been sent	أُرْسِلْتُمْ	In what	بِمَا	We disbelieve	كَفَرْنَا
(are) really in	لَفِي	And we	وَإِنَّا	With it	بِهِ
You invite us	تَدْعُونَنَا	As to what	مِمَّا	Doubt	شَكٌّ
		suspicious	مُرِيبٍ	To it	إِلَيْهِ

Translit	'Alam Ya'tikum Naba'u Al-Ladhīna Min Qablikum Qawmi Nūhīn Wa `Ādin Wa Thamūda Wa Al-Ladhīna Min Ba'dihim Lā Ya`lamuhum 'Illā Allāhu Jā'at/hum Rusuluhum Bil-Bayyināti Faraddū'Aydiyahum Fī 'Afwāhihim Wa Qālū 'Innā Kafarnā Bimā 'Ursiltum Bihi Wa 'Innā Lafī ShakkinMimmā Tad'ūnanā 'Ilayhi Murībin
AhmedAli	کیا تمہیں ان لوگوں کی خبر نہیں پہنچی جو تم سے پہلے تھے نوح کی قوم اور عاد اور ثمود اور جو ان کے بعد ہوئے اللہ کے سوا جنہیں کوئی نہیں جانتا ان کے پاس ان کے رسول نشانیاں لے کر آئے پھر انہوں نے اپنے ہاتھ اپنے مونہوں میں لوٹائے اور کہا ہم نہیں مانتے جو تمہیں دے کر بھیجا گیا ہے اور جس دین کی طرف تم ہمیں بلاتے ہو ہمیں تو اس میں بڑا شک ہے
Jalandhry	بھلا تم کو ان لوگوں (کے حالات) کی خبر نہیں پہنچی جو تم سے پہلے تھے (یعنی) نوح اور عاد اور ثمود کی قوم۔ اور جو ان کے بعد تھے۔ جن کا علم خدا کے سوا کسی کو نہیں (جب) ان کے پاس پیغمبر نشانیاں لے کر آئے تو انہوں نے اپنے ہاتھ ان کے مونہوں پر رکھ دیئے (کہ خاموش رہو) اور کہنے لگے کہ ہم تو تمہاری رسالت کو تسلیم نہیں کرتے اور جس چیز کی طرف تم ہمیں بلاتے ہو ہم اس سے قوی شک میں ہیں
YusufAli	Has not the story reached you, (O people!) of those who (went) before you?— of the people of Noah, and `Ad, and Thamud?— and of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."
M.Khan	Has not the news reached you, of those before you, the people of Nūh (Noah), and `Ad, and Thamud? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islāmic Monotheism)."
Pickthal	Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

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Shakir	Has not the account reached you of those before you, of the people of Nuh and Ad and Samood, and those after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.
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﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ دُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ﴾ 10

What (can there be) about	أَفِي	Their Messengers	رُسُلُهُمْ	Said	قَالَتْ
The Creator	فَاطِرِ	A doubt	شَكٌّ	Allah	اللَّهُ
He calls you (to Him)	يَدْعُوكُمْ	And the earth	وَالْأَرْضِ ۖ	(of) the heavens	السَّمَاوَاتِ
Of	مِنْ	You	لَكُمْ	That He may forgive	لِيَغْفِرَ
For	إِلَىٰ	And give you respite	وَيُؤَخِّرَكُمْ	Your sins	دُنُوبِكُمْ
They said	قَالُوا	Appointed	مُسَمًّى ۖ	A term	أَجَلٍ
But	إِلَّا	You are	أَنْتُمْ	Not	إِنْ
You wish	تُرِيدُونَ	Like us	مِثْلُنَا	Human beings	بَشَرٌ
From what	عَمَّا	Thrun us away	تَصُدُّونَا	Tro	أَنْ
Our fathers	آبَاؤُنَا	Worship	يَعْبُدُ	Used to	كَانَ
A clear	مُبِينٍ	Authority	بِسُلْطَانٍ	Then bring us	فَأْتُونَا

Translit	<i>Qālat Rusuluhum 'Afi Allāhi Shakkun Fāṭiri As-Samāwāti Wa Al-'Arḍi Yad'ukum Liyaghfira Lakum Min Dhunūbikum Wa Yu'uakhhirakum 'Ilā 'Ajalin Musammāan Qālū 'In 'Antum 'Illā Basharun Mithlunā Turīdūna 'An Taṣuddūnā 'Ammā Kāna Ya'budu 'Ābā'uunā Fa'tūnā Bisulṭānin Mubīnin</i>
AhmedAli	ان کے رسولوں نے کہا کیا تمہیں اللہ میں شک ہے جس نے آسمان اور زمین بنائے وہ تمہیں بلاتا ہے تاکہ تمہارے کچھ گناہ بخشے اور تمہیں ایک مقررہ وقت تک مہلت دے انہوں نے کہا تم بھی تو ہمارے جیسے انسان ہو تم چاہتے ہو کہ ہمیں ان چیزوں سے روک دو جنہیں ہمارے باپ دادا پوجتے رہے سو کوئی کھلا ہوا معجزہ لاؤ
Jalandhry	ان کے پیغمبروں نے کہا کیا (تم کو) خدا (کے بارے) میں شک ہے جو آسمانوں اور زمین کا پیدا کرنے والا ہے۔ وہ تمہیں اس لیے بلاتا ہے کہ تمہارے گناہ بخشے اور (فائدہ پہنچانے کے لیے) ایک مدت مقرر تک تم کو مہلت دے۔ وہ بولے کہ تم تو ہمارے ہی جیسے آدمی ہو۔ تمہارا یہ منشاء ہے کہ جن چیزوں کو ہمارے بڑے پوجتے رہے ہیں ان (کے پوجنے) سے ہم کو بند کر دو تو (اچھا) کوئی کھلی دلیل لاؤ (یعنی معجزہ دکھاؤ)
YusufAli	Their messengers said: "Is there a doubt about Allah, the Creator of the heavens and the earth? It is He Who

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	invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."
M.Khan	Their Messengers said: "What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."
Pickthal	Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.
Shakir	Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear authority.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

The Messengers	رُسُلُهُمْ	To them	لَهُمْ	Said	قَالَتْ
But	إِلَّا	We are	نَحْنُ	Not	إِنْ
But	وَلَكِنَّ	Like you	مِثْلُكُمْ	Buman beings	بَشَرٌ
On	عَلَىٰ	Bestows His Grace	يَمُنُّ	Allah	اللَّهُ
Of	مِنْ	He wills	يَشَاءُ	Whom	مَنْ
It is	كَانَ	And not	وَمَا	His slaves	عِبَادِهِ ۖ
We bring you	نَأْتِيَكُمْ	That	أَنْ	For us	لَنَا
By the Permission	بِإِذْنِ	Except	إِلَّا	An authority	بِسُلْطَانٍ
Allah	اللَّهُ	And in	وَعَلَىٰ	(of) Allah	اللَّهُ ۖ
		The believers	الْمُؤْمِنُونَ	Let put their trust	فَلْيَتَوَكَّلِ

Translit	<i>Qālat Lahum Rusuluhum 'In Naḥnu 'Illā Basharun Mithlukum Wa Lakinna Allāha Yamunnu `Alā Man Yashā'u Min `Ibādihi Wa Mā Kāna Lanā 'An Na'tiyakum Bisulṭānin 'Illā Bi'idhni Allāhi Wa `Alā Allāhi Falyatawakkali Al-Mu'uminūna</i>
AhmedAli	ان سے ان کے رسولوں نے کہا ضرور ہم بھی تمہارے جیسے ہی آدمی ہیں لیکن اللہ اپنے بندوں میں جس پر چاہتا ہے احسان کرتا ہے اور ہمارا کام نہیں کہ ہم اللہ کی اجازت کے سوا تمہیں کوئی معجزہ لا کر دکھائیں اور ایمان والوں کا بھروسہ اللہ ہی پر ہونا چاہیے
Jalandhry	پیغمبروں نے ان سے کہا کہ ہاں ہم تمہارے ہی جیسے آدمی ہیں۔ لیکن خدا اپنے بندوں میں سے جس کو چاہتا ہے (نبوت کا) احسان کرتا ہے اور ہمارے اختیار کی بات نہیں کہ ہم خدا کے حکم کے بغیر تم کو (تمہاری فرمائش کے مطابق) معجزہ دکھائیں اور خدا ہی پر مومنوں کو بھروسہ رکھنا چاہیے

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YusufAli	Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.
M.Khan	Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh. And in Allāh (Alone) let the believers put their trust.
Pickthal	Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!
Shakir	Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favors on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the believers rely.

وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

That not	أَلَا	For us	لَنَا	And what (is)	وَمَا
Allah	اللَّهُ	In	عَلَى	We put our trust	نَتَوَكَّلُ
Our ways	سُبُلَنَا ۚ	He has guided/shown us	هَدَانَا	While indeed	وَقَدْ
Hurt you may cause us	آذَيْتُمُونَا ۖ	What	مَا	And we shall certainly bear with patience	وَلَنَصْبِرَنَّ عَلَىٰ
Let put their trust	فَلْيَتَوَكَّلِ	Allah (Alone)	اللَّهُ	And in	وَعَلَى
				Those who trust	الْمُتَوَكِّلُونَ

Translit	<i>Wa Mā Lanā 'Allā Natawakkala `Alā Allāhi Wa Qad Hadānā Subulanā Wa Lanaṣbiranna `Alā Mā 'Adhaytumūnā Wa `Alā Allāhi Falyatawakkali Al-Mutawakkilūna</i>
AhmedAli	اور ہم کیوں الہ پر بھروسہ نہ کریں حالانکہ اسی نے ہمیں (سیدھے) راستوں کی راہ نمائی کی ہے اور ہم ضرور صبر کریں گے اس ایذا پر جو تم ہمیں دیتے ہو اور توکل کرنے والوں کو الہ ہی پر بھروسہ کرنا چاہیے
Jalandhry	اور ہم کیونکر خدا پر بھروسہ نہ رکھیں حالانکہ اس نے ہم کو ہمارے (دین کے سیدھے) رستے بتائے ہیں۔ جو تکلیفیں تم ہم کو دیتے ہو اس پر صبر کریں گے۔ اور اہل توکل کو خدا ہی پر بھروسہ رکھنا چاہیے
YusufAli	"No reason have we why we should not put our trust on Allah. Indeed He has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us: for those who put their trust should put their trust on Allah."
M.Khan	"And why should we not put our trust in Allāh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust."
Pickthal	How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust.
Shakir	And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۖ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ
لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	And said	وَقَالَ
Of	مِنْ	Surely we shall drive you out	لَنُخْرِجَنَّكُمْ	To their Messengers	لِرُسُلِهِمْ
You shall return	لَتَعُودُنَّ	Or	أَوْ	Our land	أَرْضِنَا
So revealed	فَأَوْحَىٰ	Our religion	مِلَّتِنَا ۖ	To	فِي
Truly We shall destroy	لَنُهْلِكَنَّ	Their Lord	رَبُّهُمْ	(to) them	إِلَيْهِمْ
				The wrong-doers	الظَّالِمِينَ

Translit	Wa Qāla Al-Ladhīna Kafarū Lirusulihim Lanukhrijannakum Min 'Arđinā 'Aw Lata `ūdunna Fī Millatinā Fa'awhā 'Ilayhim Rabbuhum Lanuhlikanna Aẓ-Ẓālimīna				
AhmedAli	اور کافروں نے اپنے رسولوں سے کہا ہم تمہیں اپنے ملک سے نکال دیں گے یا ہمارے دین میں لوٹ آؤ تب انہیں ان کے رب نے حکم بھیجا کہ ہم ان ظالموں کو ضرور ہلاک کر دیں گے				
Jalandhry	اور جو کافر تھے انہوں نے اپنے پیغمبروں سے کہا کہ (یا تو) ہم تم کو اپنے ملک سے باہر نکال دیں گے یا ہمارے مذہب میں داخل ہو جاؤ۔ تو پروردگار نے ان کی طرف وحی بھیجی کہ ہم ظالموں کو ہلاک کر دیں گے				
YusufAli	And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrongdoers to perish!				
M.Khan	And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zālimūn (polytheists, disbelievers and wrong-doers.).				
Pickthal	And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrong-doers,				
Shakir	And those who disbelieved said to their messengers: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust.				

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

After them	مِنْ بَعْدِهِمْ	The land	الْأَرْضَ	And indeed We shall make you dwell in	وَلَنُسَكِّنَنَّكُمْ
Fears	خَافَ	For whoever	لِمَنْ	This (is)	ذَٰلِكَ
My Threat	وَعِيدِ	And (also) fears	وَخَافَ	Standing before Me (on the Day of Resurrection)	مَقَامِي

The Holy Quran

Abraham

Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

Translit	Wa Lanuskinannakumu Al-'Arḍa Min Ba`dihim Dhālika Liman Khāfa Maqāmī Wa Khāfa Wa `īdi
AhmedAli	اور ان کے بعد اس زمین میں تمہیں آباد کر دیں گے یہ اس کے لیے ہے جو میرے سامنے کھڑا ہونے سے ڈرا اور جس نے میرے عذاب سے خوف کھایا
Jalandhry	اور ان کے بعد تم کو اس زمین میں آباد کریں گے۔ یہ اس شخص کے لیے ہے جو (قیامت کے روز) میرے سامنے کھڑے ہونے سے ڈرے اور میرے عذاب سے خوف کرے
YusufAli	"And verily, We shall cause you to abide in the land, and succeed them. This for such as fear the time when they shall stand before My tribunal— such as fear the punishment denounced."
M.Khan	"And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My threat."
Pickthal	And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My warning.
Shakir	And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

Every	كُلُّ	And failed/remained unsuccessful	وَخَابَ	And they (the Messengers) sought help and victory from Allah	وَاسْتَفْتَحُوا
		Obstinate arrogant	عَنِيدٍ	Dictator	جَبَّارٍ

Translit	Wa Astaftahū Wa Khāba Kullu Jabbarin `Anīdin
AhmedAli	اور پیغمبروں نے فیصلہ پایا اور ہر ایک سرکش ضدی نامراد ہوا
Jalandhry	اور پیغمبروں نے (خدا سے اپنی) فتح پائی تو ہر سرکش ضدی نامراد رہ گیا
YusufAli	But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor.
M.Khan	And they (the Messengers) sought victory and help [from their Lord (Allāh)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.
Pickthal	And they sought help (from their Lord) and every froward potentate was brought to naught;
Shakir	And they asked for judgment and every insolent opposer was disappointed:

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

And he will be to dring	وَيُسْقَىٰ	(is) Hell	جَهَنَّمُ	Behind him	مِنْ وَرَائِهِ
Boiling festering	صَدِيدٍ	Water	مَاءٍ	from	مِنْ

Translit	Min Warā'ihī Jahannamu Wa Yusqā Min Mā'in Ṣadīdin
AhmedAli	اور اس کے پیچھے دوزخ ہے اور اسے پیپ کا پانی پلایا جائے گا
Jalandhry	اس کے پیچھے دوزخ ہے اور اسے پیپ کا پانی پلایا جائے گا
YusufAli	In front of such a one is Hell, and he is given, for drink, boiling fetid water.

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Abraham

Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

M.Khan	In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
Pickthal	Hell is before him, and he is made to drink a festering water,
Shakir	Hell is before him and he shall be given to drink of festering water:

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ وَرَائِهِ عَذَابٌ
غَلِيظٌ ﴿١٧﴾

To swallow it	يُسِغُهُ	And he will find hard	وَلَا يَكَادُ	He will sip it (unwillingly)	يَتَجَرَّعُهُ
From	مِنْ	Death	الْمَوْتُ	And will come to him	وَيَأْتِيهِ
Yet not	وَمَا	Side	مَكَانٍ	Every	كُلِّ
And behind him	وَمِنْ وَرَائِهِ	(will) die	بِمَيِّتٍ ۖ	He	هُوَ
		(will be) a great	غَلِيظٌ	Torment	عَذَابٌ

Translit	Yatajarra`uhu Wa Lā Yakādu Yusīghuhu Wa Ya'tīhi Al-Mawtu Min Kulli Makānin Wa Mā Huwa Bimayyitin Wa Min Warā'ihī `Adhābun Ghalīẓun
AhmedAli	جے گھونٹ گھونٹ پیے گا اور اسے گلے سے نہ اتار سکے گا اور اس پر ہر طرف سے موت آنے لگی اور وہ نہیں مرے گا اور اس کے پیچھے سخت عذاب ہوگا
Jalandhry	وہ اس کو گھونٹ گھونٹ پینے گا اور گلے سے نہیں اتار سکے گا اور ہر طرف سے اسے موت آرہی ہوگی مگر وہ مرنے میں نہیں آئے گا۔ اور اس کے پیچھے سخت عذاب ہوگا
YusufAli	In gulps will he sip it, but never well he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.
M.Khan	He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
Pickthal	Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.
Shakir	He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	The parable of	مَثَلُ
(are) as ashes	كَرَمَادٍ	(is that) their works	أَعْمَالُهُمْ	In their Lord	بِرَبِّهِمْ ۖ
The wind	الرِّيحُ	With it	بِهِ	Blows furiously	اشْتَدَّتْ
A stormy	عَاصِفٍ ۖ	Day	يَوْمٍ	On	فِي

The Holy Quran

Abraham

Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

Of what	مِمَّا	They shall be able	يَقْدِرُونَ	Not	لَا
Aught	شَيْءٍ ۚ	To (get)	عَلَىٰ	They have earned	كَسَبُوا
The straying	الضَّلَالُ	It is	هُوَ	That	ذَلِكَ
				Far away (from the Right Path)	الْبَعِيدُ

Translit	<i>Mathalu Al-Ladhīna Kafarū Birabbihim 'A`māluhum Karamādīn Ashtaddat Bihi Ar-Rīḥu Fī Yawmin `Āṣifin Lā Yaqdirūna Mimmā Kasabū `Alā Shay'in Dhālika Huwa Ad-Dalālu Al-Ba`idu</i>
AhmedAli	ان کی مثال جنہوں نے اپنے رب سے انکار کیا ایسی ہے کہ ان کے اعمال گویا راکھ ہیں کہ جیسی آندھی کے دن ہوا اڑا کر لے گئی ہو جو کچھ انہوں نے کمایا تھا اس میں کچھ بھی ان کے ہاتھ میں نہ رہا ہو یہ بھی بڑی دور کی گمراہی ہے
Jalandhry	جن لوگوں نے اپنے پروردگار سے کفر کیا ان کے اعمال کی مثال راکھ کی سی ہے کہ آندھی کے دن اس پر زور کی ہوا چلے (اور) اسے اڑا لے جائے (اس طرح) جو کام وہ کرتے رہے ان پر ان کو کچھ دسترس نہ ہوگی۔ یہی تو پرلے سرے کی گمراہی ہے
YusufAli	The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: That is the straying far, far (from the goal).
M.Khan	The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
Pickthal	A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.
Shakir	The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يَذْهَبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

﴿19﴾

That	أَنَّ	You see	تَرَ	Do not	أَلَمْ
The heavens	السَّمَاوَاتِ	Has created	خَلَقَ	Allah	اللَّهُ
If	إِنْ	With truth	بِالْحَقِّ ۚ	And the earth	وَالْأَرْضَ
And bring	وَيَأْتِ	He can remove you	يَذْهَبْكُمْ	He wills	يَشَاءُ
		A new	جَدِيدٍ	Creation	بِخَلْقٍ

Translit	<i>'Alam Tarā 'Anna Allāha Khalaqa As-Samāwāti Wa Al-'Arḍa Bil-Ḥaqqi 'In Yasha' Yudh/hibkum Wa Ya'ti Bikhālqin Jadīdin</i>
AhmedAli	کیا تو نے نہیں دیکھا کہ اللہ نے آسمانوں اور زمین کو ٹھیک طور پر بنایا اگر وہ چاہے تو تمہیں لے جائے اور نئی مخلوق لے آئے
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا نے آسمانوں اور زمین کو تدبیر سے پیدا کیا ہے۔ اگر وہ چاہے تو تم کو نابود کر دے اور (تمہاری جگہ) نئی مخلوق پیدا کر دے

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Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

YusufAli	Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put (in your place) a new Creation?
M.Khan	Do you not see that Allâh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!
Pickthal	Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;
Shakir	Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation,

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

On	عَلَى	That (is)	ذَٰلِكَ	And not	وَمَا
		Hard/difficult	بِعَزِيزٍ	Allah	اللَّهُ

Translit	Wa Mā Dhālika `Alā Allāhi Bi`azīzin
AhmedAli	اور یہ اللہ پر کچھ مشکل نہیں ہے
Jalandhry	اور یہ خدا کو کچھ بھی مشکل نہیں
YusufAli	Nor is that for Allah any great matter.
M.Khan	And for Allâh that is not hard or difficult.
Pickthal	And that is no great matter for Allah.
Shakir	And this is not difficult for Allah.

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا

مِنْ مَحِيصٍ ﴿٢١﴾

All	جَمِيعًا	Before Allah	لِلَّهِ	And they shall appear	وَبَرَزُوا
To those	لِلَّذِينَ	The weak	الضُّعَفَاءُ	Then will say	فَقَالَ
We ere	كُنَّا	Verily	إِنَّا	Who were arrogant (chiefs)	اسْتَكْبَرُوا
Can	فَهَلْ	Following	تَبَعًا	For you	لَكُمْ
Us	عَنَّا	Avail	مُغْنُونَ	You	أَنْتُمْ
Allah's	اللَّهُ	Torment	عَذَابِ	From/against	مِنْ
They will say	قَالُوا	Thing	شَيْءٍ ۚ	Any	مِنْ
Allah	اللَّهُ	Guided us	هَدَانَا	If	لَوْ

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Abraham

Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

On us	عَلَيْنَا	It is equal	سَوَاءٌ	We would have guided you	لَهْدَيْنَاكُمْ ۖ
Bear (those thrmments) with patience	صَبْرَنَا	Or	أَمْ	Whether we rage	أَجْزِعَنَا
Place of refuge	مِنْ مَّحِصٍ	(there is) for us	لَنَا	Not	مَا

Translit	<i>Wa Barazū Lillāhi Jamī`āan Faqāla Ad-Du`afā'u Lilladhīna Astakbarū 'Innā Kunnā LakumTaba`āan Fahal 'Antum Mughnūna `Annā Min `Adhābi Allāhi Min Shay'in Qālū Law HadānāAllāhu Lahadaynākum Sawā'un `Alaynā `Ajazi `nā 'Am Ṣabarnā Mā Lanā Min Mahīšin</i>
AhmedAli	اور یہ سب اللہ کے سامنے کھڑے ہوں گے تب کمزور متکبروں سے کہیں گے ہم تو تمہارے تابع تھے سو ہمیں اللہ کے عذاب سے کچھ بچاؤ گے وہ کہیں گے اگر ہمیں اللہ ہدایت کرتا تو ہم تمہیں ہدایت کرتے اب ہمارے لیے برابر ہے کہ ہم تجھیں چلائیں یا صبر کریں ہمارے بچنے کی کوئی صورت نہیں
Jalandhry	اور (قیامت کے دن) سب لوگ خدا کے سامنے کھڑے ہوں گے تو ضعیف (العقل متبع اپنے رؤسائے) متکبرین سے کہیں گے کہ ہم تو تمہارے پیرو تھے۔ کیا تم خدا کا کچھ عذاب ہم پر سے دفع کر سکتے ہو۔ وہ کہیں گے کہ اگر خدا ہم کو ہدایت کرتا تو ہم تم کو ہدایت کرتے۔ اب ہم گھبرائیں یا صبر کریں ہمارے حق میں برابر ہے۔ کوئی جگہ (گریز اور) رہائی کی ہمارے لیے نہیں ہے
YusufAli	They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us at all against the Wrath of Allah?" They will reply, "If we had received the guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."
M.Khan	And they all shall appear before Allāh (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allāh's Torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."
Pickthal	They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.
Shakir	And they shall all come forth before Allah, then the weak shall say to those who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلْهُمُونِي وَلَوْمُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

When	لَمَّا	Satan	الشَّيْطَانُ	And will say	وَقَالَ
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Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

Verily	إِنَّ	The matter	الْأَمْرُ	Has been decided	فُضِيَ
A promise	وَعَدَ	Promised you	وَعَدَكُمْ	Allah	اللَّهُ
But I betrayed you	فَأَخْلَفْتُكُمْ	And I (too) promised you	وَوَعَدْتُكُمْ	(of) truth	الْحَقِّ
Over you	عَلَيْكُمْ	I had	كَانَ لِي	And not	وَمَا
Except	إِلَّا	Authority	سُلْطَانٍ	Any	مِنْ
And you responded	فَاسْتَجَبْتُمْ	I called you	دَعَوْتَكُمْ	That	أَنْ
Blame me	تَلُومُونِي	So not	فَلَا	To me	لِي
Not	مَا	Yourselves	أَنْفُسَكُمْ	But blame	وَلُومُوا
Nor	وَمَا	Help you	بِمُصْرِحِكُمْ	I can	أَنَا
Verily I	إِنِّي	Help me	بِمُصْرِحِي	You (can)	أَنْتُمْ
You associated me as a partner (with Allah)	أَشْرَكْتُمُونِ	What	بِمَا	Deny	كَفَرْتُمْ
The wrong-doers	الظَّالِمِينَ	Verily	إِنَّ	Before	مِنْ قَبْلُ
(is) a painful	أَلِيمٌ	Torment	عَذَابٌ	For them	لَهُمْ

Translit	<p>Wa Qāla Ash-Shayṭānu Lammā Qudīya Al-'Amru 'Inna Allāha Wa`adakum Wa`da Al-Ḥaqqi Wa Wa`adtukum Fa'akhlaftukum Wa Mā Kāna Lī `Alaykum Min Sulṭānin 'Illā 'AnDa`awtukum Fāstajabtum Lī Falā Talūmūnī Wa Lūmū 'Anfusakum Mā 'Anā Bimuṣrikhikum Wa Mā 'Antum Bimuṣrikhīya 'Innī Kafartu Bimā 'Ashraktumūnī Min Qablu 'Inna Aẓ-Ẓālimīna Lahum`Adhābun 'Alīmun</p>
AhmedAli	<p>اور جب فیصلہ ہو چکے گا تو شیطان کہے گا بے شک اللہ نے تم سے سچا وعدہ کیا تھا اور میں نے بھی تم سے وعدہ کیا تھا پھر میں نے وعدہ خلافی کی اور میرا تم پر اس کے سوا کوئی زور نہ تھا کہ میں نے تمہیں بلایا پھر تم نے میری بات کو مان لیا پھر مجھے الزام نہ دوا اور اپنے آپ کو الزام دو نہ میں تمہارا فریاد رس ہوں اور نہ تم میرے فریاد رس ہو میں خود تمہارے اس فعل سے بیزار ہوں کہ تم اس سے پہلے مجھے شریک بناتے تھے بے شک ظالموں کے لیے دردناک عذاب ہے</p>
Jalandhry	<p>جب (حساب کتاب کا) کام فیصلہ ہو چکے گا تو شیطان کہے گا (جو) وعدہ خدا نے تم سے کیا تھا (وہ تو) سچا (تھا) اور (جو) وعدہ میں نے تم سے کیا تھا وہ جھوٹا تھا۔ اور میرا تم پر کسی طرح کا زور نہیں تھا۔ ہاں میں نے تم کو (گمراہی اور باطل کی طرف) بلایا تو تم نے (جلدی سے اور بے دلیل) میرا کہا مان لیا۔ تو (آج) مجھے ملامت نہ کرو۔ اپنے آپ ہی کو ملامت کرو۔ نہ میں تمہاری فریاد رس کر سکتا ہوں اور نہ تم میری فریاد رس کر سکتے ہو۔ میں اس بات سے انکار کرتا ہوں کہ تم پہلے مجھے شریک بناتے تھے۔ بے شک جو ظالم ہیں ان کے لیے درد دینے والا عذاب ہے</p>
YusufAli	<p>And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised</p>

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	but I failed in my promise, to you. I had no authority over you except to call you, but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a grievous Penalty."
M.Khan	And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."
Pickthal	And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame me yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.
Shakir	And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا يَذُنُّ رَبُّهُمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

Believed	آمَنُوا	Those who	الَّذِينَ	And will be made to enter	وَأُدْخِلَ
Gardens	جَنَّاتٍ	Righteous deeds	الصَّالِحَاتِ	And did	وَعَمِلُوا
Rivers	الْأَنْهَارُ	Under them	مِنْ تَحْتِهَا	Flowing	تَجْرِي
With the Permission	يَذُنُّ	Therein	فِيهَا	To dwell for ever	خَالِدِينَ
therein	فِيهَا	Their greeting	تَحِيَّتُهُمْ	(of) their Lord	رَبِّهِمْ ۖ
				(will be peace	سَلَامٌ

Translit	Wa 'Udkhila Al-Ladhîna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Jannātin Tajrī Min Taḥṭihā Al-'AnḥāruKhālīdīna Fīhā Bi'idhni Rabbihim Taḥīyatuhum Fīhā Salāmun
AhmedAli	اور جو لوگ ایمان لائے تھے اور نیک کام کیے تھے وہ باغوں میں داخل کیے جائیں گے جن کے نیچے نہریں بہتی ہوں گی ان میں اپنے رب کے حکم سے ہمیشہ رہیں گے آپس میں دعائے خیر ان کی سلام ہوگی
Jalandhry	اور جو ایمان لائے اور عمل نیک کیے وہ بہشتوں میں داخل کیے جائیں گے جن کے نیچے نہریں بہہ رہی ہیں اپنے پروردگار کے حکم سے ہمیشہ ان میں رہیں گے۔ وہاں ان کی صاحب سلامت سلام ہوگا
YusufAli	But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: Their greeting therein will be: "Peace!"
M.Khan	And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein forever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: Salâm (peace!)
Pickthal	And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!

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Shakir	And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.
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أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

﴿24﴾

How	كَيْفَ	You see	تَرَ	Do not	أَلَمْ
A parable	مَثَلًا	Allah	اللَّهُ	Sets forth	ضَرَبَ
As tree	كَشَجَرَةٍ	A goodly	طَيِّبَةٍ	Word	كَلِمَةً
(is) firm	ثَابِتٌ	Whose root	أَصْلُهَا	A goodly	طَيِّبَةٍ
They sky (i.e. very high)	السَّمَاءِ	(are) in	فِي	And its branches (reach)	وَفَرْعُهَا

Translit	'Alam Tarā Kayfa Ḍaraba Allāhu Mathalāan Kalimatan Ṭayyibatan Kashajaratīn Ṭayyibatīn 'Aṣluhā Thābitun Wa Far'uhā Fī As-Samā'i
AhmedAli	کیا تو نے نہیں دیکھا کہ اللہ نے کلمہ پاک کی ایک مثال بیان کی ہے گویا وہ ایک پاک درخت ہے کہ جس کی جڑ مضبوط اور اس کی شاخ آسمان ہے
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا نے پاک بات کی کیسی مثال بیان فرمائی ہے (وہ ایسی ہے) جیسے پاکیزہ درخت جس کی جڑ مضبوط (یعنی زمین کو پکڑے ہوئے) ہو اور شاخیں آسمان میں
YusufAli	Seest thou not how Allah sets forth a parable?— a goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens—
M.Khan	See you not how Allāh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).
Pickthal	Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,
Shakir	Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven,

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۖ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿25﴾

All	كُلَّ	Its fruit	أُكْلَهَا	Giving	تُؤْتِي
(of) its Lord	رَبِّهَا ۖ	By the leave	بِإِذْنِ	Times	حِينٍ
Parables	الْأَمْثَالَ	Allah	اللَّهُ	And sets forth	وَيَضْرِبُ
remember	يَتَذَكَّرُونَ	In order that they may	لَعَلَّهُمْ	For mankind	لِلنَّاسِ

Translit	Tu'utī 'Ukulahā Kulla Ḥīnin Bi'idhni Rabbihā Wa Yadribu Allāhu Al-'Amthāla Lilnnāsi La'allahum Yatadhakkarūna
AhmedAli	وہ اپنے رب کے علم سے ہر وقت اپنا پھل لاتا ہے اور اللہ لوگوں کے واسطے مثالیں بیان کرتا ہے تاکہ وہ سمجھیں

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Jalandhry	اپنے پروردگار کے علم سے ہر وقت پھل لاتا (اور میوے دیتا) ہو۔ اور خدا لوگوں کے لیے مثالیں بیان فرماتا ہے تاکہ وہ نصیحت پکڑیں
YusufAli	It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
M.Khan	Giving its fruit at all times, by the Leave of its Lord and Allāh sets forth parables for mankind in order that they may remember.
Pickthal	Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.
Shakir	Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

An evil	خَبِيثَةٍ	(of) word	كَلِمَةٍ	And the parable	وَمَثَلُ
Uprooted	اجْتُثَّتْ	An evil	خَبِيثَةٍ	(is) that of tree	كَشَجَرَةٍ
(of) earth	الْأَرْضِ	The surface	فَوْقِ	From	مِنْ
Any	مِنْ	Having	لَهَا	Not	مَا
				stability	قَرَارٍ

Translit	Wa Mathalu Kalimatin Khabīthatin Kashajaratin Khabīthatin Ajtuththat Min Fawqi Al-'Arđi Mā Lahā Min Qarārīn
AhmedAli	اور ناپاک کلمہ کی مثال ایک ناپاک درخت کی سی ہے جو زمین کے اوپر ہی سے اکھاڑ لیا جائے اسے کچھ ٹھیرا نہیں ہے
Jalandhry	اور ناپاک بات کی مثال ناپاک درخت کی سی ہے (نہ جز مستحکم نہ شانیں بلند) زمین کے اوپر ہی سے اکھیر کر پھینک دیا جائے گا اس کو ذرا بھی قرار (ثبات) نہیں
YusufAli	And the parable of an evil Word is that of an evil tree. It is torn up by the root from the surface of the earth: it has no stability.
M.Khan	And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.
Pickthal	And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.
Shakir	And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

Those who	الَّذِينَ	Allah	اللَّهُ	Will keep firm	يُثَبِّتُ
That stands firm	الثَّابِتِ	With the word	بِالْقَوْلِ	Believe	آمَنُوا
(of this) world	الدُّنْيَا	The life	الْحَيَاةِ	In	فِي
And will cause to go astray	وَيُضِلُّ	The Hereafter	الْآخِرَةِ ۖ	And in	وَفِي

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And does	وَيَفْعَلُ	Those who are wrong-doers	الظَّالِمِينَ	Allah	اللَّهُ
He wills	يَشَاءُ	What	مَا	Allah	اللَّهُ

Translit	<i>Yuthabbitu Allāhu Al-Ladhīna 'Āmanū Bil-Qawli Ath-Thābiti Fī Al-Ĥayāati Ad-Dunyā Wa Fī Al-'Ākhirati Wa Yuḍillu Allāhu Aẓ-Ẓālimīna Wa Yaf'alu Allāhu Mā Yashā'u</i>				
AhmedAli	اللہ ایمان والوں کو دنیا اور آخرت کی زندگی میں سچی بات پر ثابت قدم رکھتا ہے اور ظالموں کو گمراہ کرتا ہے اور اللہ جو چاہتا ہے کرتا ہے				
Jalandhry	خدا مومنوں (کے دلوں) کو (صحیح اور) پکی بات سے دنیا کی زندگی میں بھی مضبوط رکھتا ہے اور آخرت میں بھی (رکھے گا) اور خدا بے انصافوں کو گمراہ کر دیتا ہے اور خدا جو چاہتا ہے کرتا ہے				
YusufAli	Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave to stray those who do wrong: Allah doeth what He willeth.				
M.Khan	Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are Zālimūn (polytheists and wrong-doers, etc.), and Allāh does what He wills.				
Pickthal	Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.				
Shakir	Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.				

﴿28﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

(to)	إِلَى	You seen	تَرَ	Have not	أَلَمْ
The Blessing	نِعْمَتَ	Have changed	بَدَّلُوا	Those who	الَّذِينَ
Ans caused to dwell	وَأَحَلُّوا	Into disbelief	كُفْرًا	(of) Allah	اللَّهُ
(of) destruction	الْبَوَارِ	(in) the house	دَارَ	Their people	قَوْمَهُمْ

Translit	<i>'Alam Tarā 'Ilā Al-Ladhīna Baddalū Ni`mata Allāhi Kufrāan Wa 'Aḥallū Qawmahum Dāra Al-Bawāri</i>				
AhmedAli	کیا تو نے انہیں نہیں دیکھا کہ جنہوں نے اللہ کی نعمت کے بدلے میں ناشکری کی اور اپنی قوم کو تباہی کے گھر میں اتارا				
Jalandhry	کیا تم نے ان لوگوں کو نہیں دیکھا جنہوں نے خدا کے احسان کو ناشکری سے بدل دیا۔ اور اپنی قوم کو تباہی کے گھر میں اتارا				
YusufAli	Hast thou not turned thy vision to those who have exchanged the favour of Allah into blasphemy and caused their people to descend to the House of Perdition?—				
M.Khan	Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad SAW and his Message of Islām), and caused their people to dwell in the house of destruction?				
Pickthal	Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,				
Shakir	Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition				

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Abraham

Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ الْقَرَارُ ﴿٢٩﴾

And what an evil	وَبِئْسَ	In which they will burn	يَصْلَوْنَهَا ط	Hell	جَهَنَّمَ
				Place to settle in	الْقَرَارُ

Translit	Jahannama Yaşlawnahā Wa Bi'sa Al-Qarāru
AhmedAli	جو دوزخ ہے اس میں داخل ہوں گے اور وہ برا ٹھکانا ہے
Jalandhry	(وہ گھر) دوزخ ہے۔ (سب ناشکرے) اس میں داخل ہوں گے۔ اور وہ برا ٹھکانہ ہے
YusufAli	Into Hell? They will burn therein— an evil place to stay in!
M.Khan	Hell, in which they will burn, - and what an evil place to settle in!
Pickthal	(Even to) hell? They are exposed thereto. A hapless end!
Shakir	(Into j hell? They shall enter into it and an evil place it is to settle in.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ ۖ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

Rivals	أَنْدَادًا	To Allah	لِلَّهِ	And they set up	وَجَعَلُوا
His path	سَبِيلِهِ ۖ	From	عَنْ	To mislead (men)	لِّيُضِلُّوا
But certainly	فَإِنَّ	Enjoy (your brief life)	تَمَتَّعُوا	Say	قُلْ
The Hell-Fire	النَّارِ	(Is) To	إِلَى	Your destination	مَصِيرَكُمْ

Translit	Wa Ja`alū Lillāhi 'Andādān Liyuḍillū `An Sabīlihi Qul Tamatta`ū Fa'inna Maşīrakum 'Ilā An-Nāri
AhmedAli	اور لوگوں نے اللہ کی راہ سے ہرکانے کے لیے شریک بنا رکھے ہیں کہہ دو نفع اٹھا لو پھر تمہیں آگ کی طرف لوٹنا ہے
Jalandhry	اور ان لوگوں نے خدا کے شریک مقرر کئے کہ (لوگوں کو) اس کے رستے سے گمراہ کریں۔ کہہ دو کہ (چند روز) فائدے اٹھا لو آخر کار تم کو دوزخ کی طرف لوٹ کر جانا ہے
YusufAli	And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"
M.Khan	And they set up rivals to Allāh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"
Pickthal	And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.
Shakir	And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.

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قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿31﴾

Who	الَّذِينَ	To My slaves	لِعِبَادِيَ	Say	قُلْ
Prayers	الصَّلَاةَ	That they should perform	يُقِيمُوا	Have believed	آمَنُوا
We have provided them	رَزَقْنَاهُمْ	From what	مِمَّا	And spend in charity	وَيُنْفِقُوا
Before	مِنْ قَبْلِ	And openly	وَعَلَانِيَةً	Secretly	سِرًّا
Neither	لَا	A Day	يَوْمٌ	comes	أَنْ يَأْتِيَ
Nor	وَلَا	In it	فِيهِ	(there will be) mutual bargaining	بَيْعٌ
				friendship	خِلَالٌ

Translit	Qul Li`ibādiya Al-Ladhīna `Āmanū Yuqīmū Aṣ-Ṣalāata Wa Yunfiqū Mimmā RazaqnāhumSirrāan Wa `Alāniyatan Min Qabli `An Ya'tiya Yawmun Lā Bay`un Fīhi Wa Lā Khilālun				
AhmedAli	میرے بندوں کو کہ دو ایمان لائے میں نماز قائم رکھیں اور ہمارے دیے ہوئے رزق میں سے پوشیدہ اور ظاہر خرچ کریں اس سے پہلے کہ وہ دن آئے جس میں نہ خرید و فروخت ہے نہ دوستی				
Jalandhry	(اے پیغمبر) میرے مومن بندوں سے کہ دو کہ نماز پڑھا کریں اور اس دن کے آنے سے پیشتر جس میں نہ (اعمال کا) سودا ہوگا اور نہ دوستی (کام آئے گی) ہمارے دیئے ہوئے مال میں سے درپردہ اور ظاہر خرچ کرتے رہیں				
YusufAli	Speak to My servants who have believed, that they may establish regular prayers and spend (in charity) out of the Sustenance We have given them secretly and openly before the coming of a Day in which there will be neither mutual bargaining nor befriending.				
M.Khan	Say (O Muhammad SAW) to 'Tbādī (My slaves) who have believed, that they should perform As-Salāt (Iqāmat-as-Salāt), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.				
Pickthal	Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.				
Shakir	Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.				

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿32﴾

Has created	خَلَقَ	(is) He Who	الَّذِي	Allah	اللَّهُ
And sends down	وَأَنْزَلَ	And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ
Water (rain)	مَاءً	The sky	السَّمَاءِ	From	مِنْ

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سورة إبراهيم

Fruits	مِنْ الشَّمَرَاتِ	Thereby	بِهِ	And brought forth	فَأَخْرَجَ
And He has made to be of service	وَسَخَّرَ	For you	لَكُمْ ۖ	As provision	رِزْقًا
That they may sail	لِتَجْرِيَ	The ships	الْفُلُكُ	To you	لَكُمْ
By His Command	بِأَمْرِهِ ۖ	The sea	الْبَحْرِ	Through	فِي
The rivers	الْأَنْهَارِ	To you	لَكُمْ	And He has made to be of service	وَسَخَّرَ

Translit	Allāhu Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Wa 'Anzala Mina As-Samā'i Mā'anFa'akhraja Bihi Mina Ath-Thamarāti Rizqāan Lakum Wa Sakhkhara Lakumu Al-Fulka Litajriya Fī Al-Bahri Bi'amrihi Wa Sakhkhara Lakumu Al-'Anhāra				
AhmedAli	اللہ وہ ہے جس نے آسمان اور زمین بنائے اور آسمان سے پانی نازل کیا پھر اس سے تمہارے کھانے کو پھل نکالے اور کشتیاں تمہارے تابع کر دیں تاکہ دریا میں اس کے حکم سے چلتی رہیں اور نہریں تمہارے تابع کر دیں				
Jalandhry	خدا ہی تو ہے جس نے آسمانوں اور زمین کو پیدا کیا اور آسمان سے مینہ برسایا پھر اس سے تمہارے کھانے کے لیے پھل پیدا کئے۔ اور کشتیوں (اور جہازوں) کو تمہارے زیر فرمان کیا تاکہ دریا (اور سمندر) میں اس کے حکم سے چلیں۔ اور نہروں کو بھی تمہارے زیر فرمان کیا				
YusufAli	It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.				
M.Khan	Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.				
Pickthal	Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers;				
Shakir	Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.				

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

The sun	الشَّمْسَ	To you	لَكُمْ	And He has made to be of service	وَسَخَّرَ
And he has made to be of service	وَسَخَّرَ	Both constantly pursuing their courses	دَائِبَيْنِ ۖ	And the moon	وَالْقَمَرَ
And the day	وَالنَّهَارَ	The night	اللَّيْلَ	To you	لَكُمْ

Translit	Wa Sakhkhara Lakumu Ash-Shamsa Wa Al-Qamara Dā'ibayni Wa Sakhkhara Lakumu Al-Layla Wa An-Nahār				
AhmedAli	اور سورج اور چاند کو تمہارے تابع کر دیا جو ہمیشہ چلنے والے ہیں اور تمہارے لیے رات اور دن کو تابع کیا				
Jalandhry	اور سورج اور چاند کو تمہارے لیے کام میں لگا دیا کہ دونوں (دن رات) ایک دستور پر چل رہے ہیں۔ اور رات اور دن کو بھی تمہاری خاطر کام میں لگا دیا				

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YusufAli	And He hath made subject to you the sun and the moon, both diligently pursuing their courses: and the Night and the Day hath He (also) made subject to you.
M.Khan	And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.
Pickthal	And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.
Shakir	And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

﴿34﴾

All	كُلِّ	Of	مِنْ	And He gave you	وَأَتَاكُمْ
And if	وَإِنْ	You asked Him for	سَأَلْتُمُوهُ	That	مَا
(of) Allah	اللَّهِ	The Blessings	نِعْمَتَ	You count	تَعُدُّوْا
Verily	إِنَّ	You will be able to count them	تُحْصُوْهَا	Not	لَا
A disbeliever	كَفَّارٌ	(is) indeed an extreme wrong-doer	لَظُلُومٌ	Man	الْإِنْسَانَ

Translit	Wa 'Ātākum Min Kullī Mā Sa'altumūhu Wa 'In Ta'uddū Ni'mata Allāhi Lā Tuḥṣūhā 'Inna Al-'Insāna Laẓālūmun Kaffārun				
AhmedAli	اور جو چیز تم نے ان سے مانگی اس نے تمہیں دی اور اگر اللہ کی نعمتیں شمار کرنے لگو تو انہیں شمار نہ کر سکو بے شک انسان بڑا بے انصاف اور ناشکرا ہے				
Jalandhry	اور جو کچھ تم نے مانگا سب میں سے تم کو عنایت کیا۔ اور اگر خدا کے احسان گنے لگو تو شمار نہ کر سکو۔ (مگر لوگ نعمتوں کا شکر نہیں کرتے) کچھ شک نہیں کہ انسان بڑا بے انصاف اور ناشکرا ہے				
YusufAli	And He giveth you of all that ye ask for. But if ye count the favours of Allah never will ye be able to number them: verily, man is given up to injustice and ingratitude.				
M.Khan	And He gave you of all that you asked for, and if you count the Blessings of Allāh, never will you be able to count them. Verily! man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allāh's Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muhammad SAW).				
Pickthal	And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.				
Shakir	And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.				

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿35﴾

Abraham	إِبْرَاهِيمُ	Said	قَالَ	And (remember) when	وَإِذْ
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سورة إبراهيم

This	هَذَا	Make	اجْعَلْ	O my Lord!	رَبِّ
And keep me awar	وَاجْنُبْنِي	Safe	آمِنًا	City (Makkah)	الْبَلَدَ
We worship	نَعْبُدُ	That	أَنْ	And my sons ((from)	وَبَنِيَّ
				idols	الْأَصْنَامَ

Translit	Wa 'Idh Qāla 'Ibrāhīmu Rabbi Aj`al Hādhā Al-Balada `Āmināan Wa Ajnubnī Wa Banīya 'AnNa`buda Al-'Aṣnāma				
AhmedAli	اور جس وقت ابراہیم نے کہا اے میرے رب! اس شہر کو امن والا کر دے اور مجھے اور میری اولاد کو بت پرستی سے بچا				
Jalandhry	اور جب ابراہیم نے دعا کی کہ میرے پروردگار اس شہر کو (لوگوں کے لیے) امن کی جگہ بنا دے۔ اور مجھے اور میری اولاد کو اس بات سے کہ بتوں کی پرستش کرنے لگیں بچائے رکھ				
YusufAli	Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.				
M.Khan	And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.				
Pickthal	And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.				
Shakir	And when Ibrahim said: My Lord! make this city secure, and save me and my sons from worshipping idols:				

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

﴿36﴾

Have led astray	أَضَلُّنَ	Verily they	إِنَّهُمْ	O my Lord!	رَبِّ
Mankind	النَّاسِ ۖ	Among	مِّنَ	May	كَثِيرًا
Verily he	فَإِنَّهُ	Follows me	تَبِعَنِي	So whoever	فَمَنْ
Disobeys me	عَصَانِي	And whoever	وَمَنْ	(is) of me	مِّنِّي ۖ
Most Merciful	رَّحِيمٌ	Oft-Forgiving	غَفُورٌ	Then You (are) indeed	فَإِنَّكَ

Translit	Rabbi 'Innahunna 'Adlalna Kathīrāan Mina An-Nāsi Faman Tabi`anī Fa'innahu Minnī Wa Man `Aṣānī Fa'innaka Ghafūrun Raḥīmūn				
AhmedAli	اے میرے رب! انہوں نے بہت لوگوں کو گمراہ کیا ہے پس جس نے میری پیروی کی وہ تو میرا ہے اور جس نے نافرمانی کی پس تحقیق تو بخشتے والا مہربان ہے				
Jalandhry	اے پروردگار انہوں نے بہت سے لوگوں کو گمراہ کیا ہے۔ سو جس شخص نے میرا کہا مانا وہ میرا ہے۔ اور جس نے میری نافرمانی کی تو تو بخشتے والا مہربان ہے				
YusufAli	"O my Lord! they have indeed led astray many among mankind: he then who follows my (ways) is of me, and he that disobeys me, but thou art indeed Oft-Forgiving, Most Merciful.				
M.Khan	"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me.				

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	And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.
Pickthal	My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.
Shakir	My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿37﴾

Have made to dwell	أَسْكَنْتُ	Verily I	إِنِّي	O our Lord!	رَبَّنَا
In a valley	بِوَادٍ	My offspring	ذُرِّيَّتِي	Some of	مِنْ
Cultivation	زَرْعٍ	With	ذِي	Not	غَيْرِ
Sacred	الْمُحَرَّمِ	Your House	بَيْتِكَ	By	عِنْدَ
Prayers	الصَّلَاةَ	In order that they may perform perfectly	لِيُقِيمُوا	O our Lord!	رَبَّنَا
Among	مِنْ	Hearts	أَفْنِدَةً	So make	فَاجْعَلْ
Towards them	إِلَيْهِمْ	Love	تَهْوِي	Mankind	النَّاسِ
Fruits	الثَّمَرَاتِ	With	مِنْ	And (O Allah) provide them	وَارْزُقْهُمْ
		Give thanks	يَشْكُرُونَ	So that they may	لَعَلَّهُمْ

Translit	Rabbanā 'Innī 'Askantu Min Dhurriyatī Biwādin Ghayri Dhī Zar'in 'Inda Baytika Al-Muharrami Rabbanā Liyuqimū Aṣ-Ṣalāata Fāj'al 'Afīdatan Mina An-Nāsi Tahwī 'Ilayhim Wa ArzuqhumMina Ath-Thamarāti La'allahum Yashkurūna
AhmedAli	اے رب میرے! میں نے اپنی کچھ اولاد ایسے میدان میں بسائی ہے جہاں کھیتی نہیں تیرے عزت والے گھر کے پاس اے رب ہمارے! تاکہ نماز کو قائم رکھیں پھر کچھ لوگوں کے دل ان کی طرف مائل کر دے اور انہیں میوؤں کی روزی دے تاکہ وہ شکر کریں
Jalandhry	اے پروردگار میں نے اپنی اولاد کو میدان (مکہ) میں جہاں کھیتی نہیں تیرے عزت (وادب) والے گھر کے پاس لا بسائی ہے۔ اے پروردگار تاکہ یہ نماز پڑھیں تو لوگوں کے دلوں کو ایسا کر دے کہ ان کی طرف جھکے رہیں اور ان کو میوؤں سے روزی دے تاکہ (تیرا) شکر کریں
YusufAli	"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord that they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with Fruits: so that they may give thanks.
M.Khan	"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât), so fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.
Pickthal	Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.
Shakir	O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred

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House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۚ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

Know	تَعْلَمُ	Certainly You	إِنَّكَ	O my Lord!	رَبَّنَا
And what	وَمَا	We conceal	نُخْفِي	What	مَا
Is hidden	يَخْفَىٰ	And not	وَمَا	We reveal	نُعْلِنُ ۚ
Any	مِنْ	Allah	اللَّهُ	From	عَلَى
The earth	الْأَرْضِ	On	فِي	Thing	شَيْءٍ
The heaven	السَّمَاءِ	In	فِي	Nor	وَلَا

Translit	Rabbanā 'Innaka Ta`lamu Mā Nukhfī Wa Mā Nu`linu Wa Mā Yakhfā `Alā Allāhi Min Shay'in Fī Al-'Arḍi Wa Lā Fī As-Samā'i
AhmedAli	اے رب ہمارے! بے شک تو جانتا ہے جو کچھ ہم چھپاتے ہیں اور جو کچھ ظاہر کرتے ہیں اور اللہ پر کوئی چیز زمین اور آسمان میں پوشیدہ نہیں
Jalandhry	اے پروردگار، تو بات ہم چھپاتے اور تو ظاہر کرتے ہیں تو سب جانتا ہے۔ اور خدا سے کوئی چیز مخفی نہیں (نہ) زمین میں نہ آسمان میں
YusufAli	"O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.
M.Khan	"O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh
Pickthal	Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.
Shakir	O our Lord! Surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

Who	الَّذِي	(are) to Allah	لِلَّهِ	All the praises and thanks	الْحَمْدُ
In	عَلَى	Me	لِي	Has given	وَهَبَ
And Isaac	وَإِسْحَاقَ ۚ	Ishmael	إِسْمَاعِيلَ	Old age	الْكِبَرِ
(Is) indeed the All-Hearer	لَسَمِيعُ	My Lord	رَبِّي	Verily	إِنَّ
				(of) invocation	الدُّعَاءِ

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Translit	<i>Al-Ĥamdu Lillāhi Al-Ladhī Wahaba Lī `Alā Al-Kibari 'Ismā'ila Wa 'Ishāqa 'Inna Rabbī Lasamī`u Ad-Du`ā'i</i>
AhmedAli	اللہ کا شکر ہے جس نے مجھے اتنی بڑی عمر میں اسماعیل اور اسحاق بخشے بے شک میرا رب دعاؤں کا سننے والا ہے
Jalandhry	خدا کا شکر ہے جس نے مجھ کو بڑی عمر میں اسماعیل اور اسحاق بخشے۔ بے شک میرا پروردگار سننے والا ہے
YusufAli	"Praise be to Allah, who hath granted unto me in old age Ismail and Isaac: for truly my Lord is He, the Hearer of Prayer!
M.Khan	"All the praises and thanks are to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.
Pickthal	Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.
Shakir	Praise be to Allah, Who has given me in old age Ismail and Ishaq; most surely my Lord is the Hearer of prayer:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿40﴾

One who performs perfectly	مُقِيمَ	Make me	اجْعَلْنِي	O my Lord!	رَبِّ
My offspring	ذُرِّيَّتِي ۖ	And from	وَمِنْ	Prayers	الصَّلَاةِ
My invocation	دُعَاءِ	And accept	وَتَقَبَّلْ	Our Lord	رَبَّنَا

Translit	<i>Rabbi Aj`alnī Muqīma Aṣ-Ṣalāati Wa Min Dhurriyati Rabbānā Wa Taqabbal Du`ā'i</i>
AhmedAli	اے میرے رب! مجھے اور میری اولاد کو نماز قائم کرنے والا بنا دے اے ہمارے رب! اور میری دعا قبول فرما
Jalandhry	اے پروردگار مجھ کو (ایسی توفیق عنایت) کر کہ نماز پڑھتا رہوں اور میری اولاد کو بھی (یہ توفیق بخش) اے پروردگار میری دعا قبول فرما
YusufAli	"O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer.
M.Khan	"O my Lord! Make me one who performs As-Salāt (Iqāmat-as-Salāt), and (also) from my offspring, our Lord! And accept my invocation.
Pickthal	My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer.
Shakir	My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿41﴾

Me	لِي	Forgive	اغْفِرْ	Our Lord!	رَبَّنَا
On the Day (when)	يَوْمَ	And (all) the believers	وَلِلْمُؤْمِنِينَ	And my parents	وَلِوَالِدَيَّ
		The reckoning	الْحِسَابُ	Will be established	يَقُومُ

Translit	<i>Rabbānā Aghfir Lī Wa Liwālidayya Wa Lilmu'uminīna Yawma Yaqūmu Al-Ĥisābu</i>
AhmedAli	اے ہمارے رب! مجھے اور میرے ماں باپ کو اور ایمانداروں کو حساب قائم ہونے کے دن بخش دے
Jalandhry	اے پروردگار حساب (کتاب) کے دن مجھ کو اور میرے ماں باپ کو اور مومنوں کو مغفرت کیجیو

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YusufAli	"O our Lord! cover (us) with Thy Forgiveness— me, my parents, and (all) Believers, on the Day that the Reckoning will be established!"
M.Khan	"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
Pickthal	Our Lord! Forgive me and my parents and believers on the day when the account is cast.
Shakir	O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

﴿42﴾

Allah	اللَّهُ	You consider (that)	تَحْسَبَنَّ	And not	وَلَا
Do	يَعْمَلُ	(of) that which	عَمَّا	Unaware	غَافِلًا
He gives them respite	يُؤَخِّرُهُمْ	Only	إِنَّمَا	The wrong-doers	الظَّالِمُونَ ۚ
In it	فِيهِ	Will stare in horror	تَشْخَصُ	Up to a Day (when)	لِيَوْمٍ
				The eyes	الْأَبْصَارُ

Translit	Wa Lā Tahsabanna Allāha Ghāfilāan `Ammā Ya`malu Aẓ-Ẓālimūna 'Innamā Yu'uakkhkiruhumLiyawmin Tashkhaṣu Fīhi Al-'Abṣāru
AhmedAli	تو ہرگز خیال نہ کر کہ اللہ ان کاموں سے بے خبر ہے، تو ظالم کرتے ہیں انہیں صرف اس دن تک مہلت دے رکھی ہے جس میں نگاہیں پھٹی رہ جائیں گی
Jalandhry	اور (مومنو) مت خیال کرنا کہ یہ ظالم جو عمل کر رہے ہیں خدا ان سے بے خبر ہے۔ وہ ان کو اس دن تک مہلت دے رہا ہے جب کہ (دہشت کے سبب) آنکھیں کھلی کی کھلی رہ جائیں گی
YusufAli	Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror—
M.Khan	Consider not that Allāh is unaware of that which the Zālimūn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.
Pickthal	Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),
Shakir	And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open,

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْنِدُتْهُمْ هَوَاءً ۖ ﴿43﴾

Their heads	رُءُوسِهِمْ	Raised up (towards the sky)	مُقْنِعِي	(they will be) hastening forward with necks outstretched	مُهْطِعِينَ
Towards them	إِلَيْهِمْ	Returning	يَرْتَدُّ	Not	لَا

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(are) empty	هَوَاءٌ	And their hearts	وَأَفْنَدْتُهُمْ	Their gaze	طَرَفُهُمْ ۖ
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Translit	Muhṭi`īna Muqni`ī Ru`ūsihim Lā Yartaddu `Ilayhim Ṭarfuhum Wa `Af'idatuhum Hawā'un				
AhmedAli	وہ سر اٹھائے ہوئے دوڑتے چلے جا رہے ہوں گے کہ ان کی نظر ان کی طرف ہٹ کر نہیں آوے گی اور ان کے دل اڑ گئے ہوں گے				
Jalandhry	(اور لوگ) سر اٹھائے ہوئے (میدان قیامت کی طرف) دوڑ رہے ہوں گے ان کی نگاہیں ان کی طرف لوٹ نہ سکیں گی اور ان کے دل (مارے خوف کے) ہوا ہو رہے ہوں گے				
YusufAli	They are running forward with necks outstretched their heads uplifted their gaze returning not towards them, and their hearts a (gaping) void.				
M.Khan	(They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).				
Pickthal	As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.				
Shakir	Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.				

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ ۖ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ﴿٤٤﴾

Of the Day (when)	يَوْمَ	Mankind	النَّاسَ	And warn	وَأَنْذِرِ
And so will say	فَيَقُولُ	The torment	الْعَذَابُ	Will come unto them	يَأْتِيهِمْ
Our Lord!	رَبَّنَا	Wronged	ظَلَمُوا	Those who	الَّذِينَ
Awhile	أَجَلٍ	For	إِلَىٰ	Respite us	أَخِّرْنَا
Your call	دَعْوَتَكَ	We will answer	نُجِبْ	A little	قَرِيبٍ
(it will be said) had not	أَوَلَمْ	The Messengers	الرُّسُلَ ۖ	And follow	وَتَتَّبِعِ
aforetime	مِّنْ قَبْلُ	You swore	أَقْسَمْتُمْ	You were	تَكُونُوا
Fall, end	زَوَالٍ	Any	مِّنْ	(that there will be) not for you	مَا لَكُمْ

Translit	Wa `Andhiri An-Nāsa Yawma Ya`īhimu Al-`Adhābu Fayaqūlu Al-Ladhīna Ḥalamū Rabbanā'Akhkhirnā 'Ilā `Ajalin Qarībin Nujib Da`wataka Wa Nattabi`i Ar-Rusula 'Awalam Takūnū'Aqsamtum Min Qablu Mā Lakum Min Zawālin				
AhmedAli	اور لوگوں کو اس دن سے ڈراؤ کہ ان پر عذاب آئے گا تب ظالم کہیں گے اے رب ہمارے! ہمیں تھوڑی مدت تک ملت دے کہ ہم تیرا بلانا قبول کر لیں اور رسولوں کی پیروی کر لیں کیا تم نے پہلے قسم نہیں کھائی تھی کہ تمہیں کہیں جانا ہی نہیں ہے				
Jalandhry	اور لوگوں کو اس دن سے آگاہ کر دو جب ان پر عذاب آجائے گا تب ظالم لوگ کہیں گے کہ اے ہمارے پروردگار ہمیں تھوڑی سی مدت ملت عطا کر۔ تاکہ تیری دعوت (توحید) قبول کریں اور (تیرے) پیغمبروں کے پیچھے چلیں (تو جواب ملے گا) کیا تم پہلے قسمیں نہیں کھایا کرتے تھے کہ تم کو (اس حال سے جس میں تم ہو) زوال (اور قیامت کو حساب اعمال) نہیں ہوگا				

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YusufAli	So warn mankind of the Day when the Wrath will reach them: then will the wrongdoers say: "Our Lord! respite us (if only) for a short Term: we will answer Thy Call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?"
M.Khan	And warn (O Muhammad SAW) mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).
Pickthal	And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?
Shakir	And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

﴿45﴾

The dwellings	مَسَاكِنِ	In	فِي	And you dwelt	وَسَكَنْتُمْ
Themselves	أَنْفُسَهُمْ	Wronged	ظَلَمُوا	(of) those who	الَّذِينَ
How	كَيْفَ	To you	لَكُمْ	And it was clear	وَتَبَيَّنَ
And We put forth	وَضَرَبْنَا	With them	بِهِمْ	We had dealt	فَعَلْنَا
		parables	الْأَمْثَالَ	For you	لَكُمْ

Translit	Wa Sakantum Fī Masākini Al-Ladhīna Ḍalamū 'Anfusahum Wa Tabayyana Lakum KayfaFa`alnā Bihim Wa Ḍarabnā Lakumu Al-'Amthāla
AhmedAli	اور تم انہیں لوگوں کی بستیوں میں آباد تھے جنہوں نے اپنی جانوں پر ظلم کیا تھا اور تمہیں معلوم ہو چکا تھا کہ ہم نے ان کے ساتھ کیا کیا تھا اور ہم نے تمہیں سب قصے بتلائے تھے
Jalandhry	اور جو لوگ اپنے آپ پر ظلم کرتے تھے تم ان کے مکانوں میں رہتے تھے اور تم پر ظاہر ہو چکا تھا کہ ہم نے ان لوگوں کے ساتھ کس طرح (کا معاملہ) کیا تھا اور تمہارے (سمجھانے) کے لیے مثالیں بیان کر دی تھیں
YusufAli	"And ye dwelt in the dwellings of men who wronged their own souls: ye were clearly shown how We dealt with them; and We put forth many parables in your behalf!"
M.Khan	"And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."
Pickthal	And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you?
Shakir	And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿46﴾

Their plot	مَكْرَهُمْ	They planned	مَكَرُوا	Indeed	وَقَدْ
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Abraham

Sura # 14 – 52 Verses - Makkah

سورة إبراهيم

Their plot	مَكْرُهُمْ	Allah	اللَّهِ	And (was) with	وَعِنْدَ
Their plot	مَكْرُهُمْ	Was (great)	كَانَ	Though	وَإِنْ
The mountains	الْجِبَالُ	Whereby	مِنْهُ	It would remove	لِتَزُولَ

Translit	Wa Qad Makarū Makrahum Wa `Inda Allāhi Makruhū Wa 'In Kāna Makruhū Litazūla Minhu Al-Jibālu				
AhmedAli	اور ان لوگوں نے اپنی تدبیریں کی تھیں اور ان کی تدبیریں اللہ کے سامنے تھیں اگرچہ ان کی تدبیریں ایسی تھی کہ ان سے پہاڑ بھی ٹل جائیں				
Jalandhry	اور انہوں نے (بڑی بڑی) تدبیریں کیں اور ان کی (سب) تدبیریں خدا کے ہاں (لکھی ہوئی) ہیں گو وہ تدبیریں ایسی (غضب کی) تھیں کہ ان سے پہاڑ بھی ٹل جائیں				
YusufAli	Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!				
M.Khan	Indeed, they planned their plot, and their plot was with Allāh, though their plot was was not such as to remove the mountains (real mountains or the Islāmic law) from their places (as it is of no importance) (Tafsir Ibn Kathir).				
Pickthal	Verily they have plotted their plot, and their plot is with Allah, though their plot were such whereby the mountains should be moved.				
Shakir	And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.				

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

Allah	اللَّهُ	You think (that)	تَحْسَبَنَّ	So not	فَلَا
(to) His Messengers	رُسُلَهُ ۚ	His Promise	وَعْدِهِ	Will fail to keep	مُخْلِفَ
(is) All-Mighty	عَزِيزٌ	Allah	اللَّهُ	Certainly	إِنَّ
		(of) Retribution	انتِقَامٍ	All-Able	ذُو

Translit	Falā Tahsabanna Allāha Mukhlifa Wa `dhi Rusulahu 'Inna Allāha `Azīzun Dhū Antiqāmin				
AhmedAli	پس اللہ کو اپنے رسولوں سے وعدہ خلافی کرنے والا خیال نہ کریں بے شک اللہ زبردست بدلہ لینے والا ہے				
Jalandhry	تو ایسا خیال نہ کرنا کہ خدا نے جو اپنے پیغمبروں سے وعدہ کیا ہے اس کے خلاف کرے گا بے شک خدا زبردست (اور) بدلہ لینے والا ہے				
YusufAli	Never think that Allah would fail His messengers in His promise: for Allah is Exalted in power— the Lord of Retribution.				
M.Khan	So think not that Allāh will fail to keep His Promise to His Messengers. Certainly, Allāh is All-Mighty, - All-Able of Retribution.				
Pickthal	So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).				
Shakir	Therefore do not think Allah (to be one) failing in His promise to His messengers; surely Allah is Mighty, the Lord of Retribution.				

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿48﴾

The earth	الْأَرْضُ	Will be changed	تُبَدَّلُ	On the Day (when)	يَوْمَ
And the heavens	وَالسَّمَاوَاتُ	Earth	الْأَرْضِ	To other than	غَيْرَ
The One	الْوَّاحِدِ	Allah	لِلَّهِ	And they (all creatures) will appear before	وَبَرَزُوا
				The Irresistible	الْقَهَّارِ

Translit	Yawma Tubaddalu Al-'Arḍu Ghayra Al-'Arḍi Wa As-Samāwātu Wa Barazū Lillāhi Al-Wāḥidi Al-Qaḥḥārī
AhmedAli	جس دن اس زمین میں سے اور زمین بدلی جائے گی اور آسمان بدلے جائیں گے اور سب کے سب ایک زبردست الہ کے روبرو پیش ہوں گے
Jalandhry	جس دن یہ زمین دوسری زمین سے بدل دی جائے گی اور آسمان بھی (بدل دیئے جائیں گے) اور سب لوگ خدائے یگانہ و زبردست کے سامنے نکل کھڑے ہوں گے
YusufAli	One day the Earth will be changed to a different Earth, and so will be the Heavens, and (men) will be marshalled forth, before Allah the One, the Irresistible;
M.Khan	On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.
Pickthal	On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,
Shakir	On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿49﴾

That Day	يَوْمَئِذٍ	The sinners	الْمُجْرِمِينَ	And you will see	وَتَرَى
fetters	الْأَصْفَادِ	In	فِي	Bound together	مُّقَرَّنِينَ

Translit	Wa Tarā Al-Mujrimīna Yawma'idhin Muqarranīna Fī Al-'Aṣfādi
AhmedAli	اور تو اس دن گناہگاروں کو زنجیروں میں جکڑے ہوئے دیکھے گا
Jalandhry	اور اس دن تم گناہگاروں کو دیکھو گے کہ زنجیروں میں جکڑے ہوئے ہیں
YusufAli	And thou wilt see the Sinners that day bound together in fetters—
M.Khan	And you will see the Mujrimûn (criminals, disbelievers in the Oneness of Allāh — Islāmic Monotheism, polytheists) that Day Muqarranûn (bound together) in fetters.
Pickthal	Thou wilt see the guilty on that day linked together in chains,
Shakir	And you will see the guilty on that day linked together in chains.

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ﴿50﴾

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سورة إبراهيم

Pitch	قَطْرَانٍ	(will be) of	مِنْ	Their garments	سَرَابِيلُهُمْ
Fire	النَّارُ	Their faces	وُجُوهُهُمْ	And will cover	وَتَغْشَىٰ

Translit	Sarābīlūhum Min Qaṭīrānin Wa Taghshā Wujūhahumu An-Nāru				
AhmedAli	کرتے ان کے گندھک کے ہوں گے اور ان کے چروں پر آگ لپٹی ہوگی				
Jalandhry	ان کے کرتے گندھک کے ہوں گے اور ان کے مونوں کو آگ لپیٹ رہی ہوگی				
YusufAli	Their garments of liquid pitch, and their faces covered with Fire;				
M.Khan	Their garments will be of pitch, and fire will cover their faces.				
Pickthal	Their raiment of pitch, and the Fire covering their faces,				
Shakir	Their shirts made of pitch and the fire covering their faces				

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿51﴾

Each	كُلِّ	Allah	اللَّهُ	That may requite	لِيَجْزِيَ
It has earned	كَسَبَتْ ۖ	What	مَا	Soul	نَفْسٍ
(is) Swift	سَرِيعٌ	Allah	اللَّهُ	Truly	إِنَّ
				At reckoning	الْحِسَابِ

Translit	Liyajziya Allāhu Kulla Nafsin Mā Kasabat 'Inna Allāha Sarī'u Al-Ĥisābi				
AhmedAli	تاکہ اللہ ہر شخص کو اس کے کیے کی سزا دے بے شک اللہ بڑی جلدی حساب لینے والا ہے				
Jalandhry	یہ اس لیے کہ خدا ہر شخص کو اس کے اعمال کا بدلہ دے۔ بے شک خدا جلد حساب لینے والا ہے				
YusufAli	That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling account.				
M.Khan	That Allāh may requite each person according to what he has earned. Truly, Allāh is Swift at reckoning.				
Pickthal	That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.				
Shakir	That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.				

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿52﴾

For mankind	لِلنَّاسِ	(is) a Message	بَلَاغٌ	This (Quran)	هَذَا
And that they may know	وَلِيَعْلَمُوا	Thereby	بِهِ	In order that they may be warned	وَلِيُنذَرُوا
(is) God	إِلَهُ	He	هُوَ	That only	أَنَّمَا
Men	أُولُو	And that may take heed	وَلِيَذَّكَّرَ	One	وَاحِدٌ
				(of) understanding	الْأَلْبَابِ

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سورة إبراهيم

Translit	<i>Hādhā Balāghun Lilnnāsi Wa Liyundharū Bihi Wa Liya`lamū 'Annamā Huwa 'Ilahun WāhidunWa Liyadhakkara 'Ūlū Al-'Albābi</i>
AhmedAli	یہ قرآن لوگوں کے لیے اعلان ہے اور تاکہ اس کے ذریعے سے لوگوں کو ڈرایا جائے اور تاکہ وہ معلوم کر لیں کہ وہی ایک معبود ہے اور تاکہ عقلمند نصیحت حاصل کریں
Jalandhry	یہ قرآن لوگوں کے نام (خدا کا پیغام) ہے تاکہ ان کو اس سے ڈرایا جائے اور تاکہ وہ جان لیں کہ وہی اکیلا معبود ہے اور تاکہ اہل عقل نصیحت پکڑیں
YusufAli	Here is a Message for mankind: let them take warning therefrom, and let them know that He is (no other than) One God: let men of understanding take heed.
M.Khan	This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh),— and that men of understanding may take heed.
Pickthal	This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may take heed.
Shakir	This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind.